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# The Muslim Sunrise

سُورَةُ النَّصَبِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ  
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي  
دِينِ اللَّهِ أَفْوَاجًا  
فَسَبِّحْ  
بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ  
إِنَّهُ كَانَ تَوَّابًا

a Magazine devoted to true  
.... ISLAM

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edited by the Missionary in charge: M.A. Qureshi





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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A MAGAZINE DEVOTED  
TO THE CAUSE OF ISLAM

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THE HOLY QURAN ON ISLAM

1. Surely the true religion with Allah is I s l a m (complete submission). (3:20)
2. But if they dispute with thee, say, I have submitted myself to Allah, and also those who follow me. (3: 21)
3. And whoso seeks a religion other than Islam, i t shall not be accepted from him and in the life t o come he shall be among the losers. (3:86)
4. The believers are only those who truly believ e in Allah and in His messenger and then doubt n o t but strive with their possessions and their persons in the cause of Allah. It is they who are truthful (49: 16)
5. They think they have done thee a favor by the i r embracing Islam. 'Say, Deem not your embracing Islam a favor upto me. On the contrary Allah h a s bestowed a favor upon you in that He has guided you to the true faith, if you are truthful. (49:18)

The above-mentioned verses of the Holy Quran signify that the only religion acceptable to God is Islam. Firstly because all the religions and t h e i r founders came from God. If a man is true to h i s religion he will certainly accept the coming religion. If Jews try to follow their scriptures they will find in them prophecies about the advent of the Holy Prophet, peace be on him. Similarly if Christians follow their Gospels and Old Testament they will also find prophecies regarding the Holy Prophet. As a result they must accept the Founder of Islam. That is why Islam is the only religion which will be acceptable to God.

Secondly Islam means submission (to Divi n e will). If any man really submits to His will he will find guidance from Him. If one brings annihilati o n on one's passions and desires and seeks guidan c e from God and does not want to go against His will



one will certainly find the truth His will can be ascertained by studying the Holy books sincerely and then by praying to Him, who is the best Guide and Most Merciful.

The verses denote as well that a mere profession of faith by tongue is useless unless it accompanies actions, and unless a man lives up to his professions. Our actions must have true spirit and good intentions behind all the performances. If we have certain worldly motives behind the deeds they will not be rewarded by God, rather will be a cause of punishment. We may deceive human beings but we cannot deceive Him.

True Islam requires us to perform good actions and pious deeds, spend money and wealth in His path, help poor and needy people, not to do injustice to human beings, to show patience during the trials and sufferings and to remain steadfast in all the circumstances. It also demands that we should always perform actions with good spirit and pious intentions. Prayers which are the means of spiritual uplift can be a source of punishment if one prays for showing others. Thus the action of prayers will be un-Islamic. So for being a true Muslim a man must banish from his mind all false gods which exist in the form of money, honor and self aggrandizement. One should be totally for God and should have His love in one's mind and render preference only to those deeds which do not incur His wrath rather win His pleasure. It is only this kind of Islam & complete submission to His will which will be accepted by Him. The Promised Messiah, peace be on him, says, 'When he has thus submitted his will and intention to the will of God, every faculty is engaged in the performance of pure virtue, not formally or coldly but with sincere interest, zeal and pleasure as if actually seeing his Master in the mirror of his obedience and submission.' May Allah guide us in the right path and make us real Muslims submissive to His will! Amen.

### THE SAYINGS OF THE HOLY PROPHET

Omar son of Khattab said: 'We were sitting once with the Holy Prophet when all of a sudden a man came. He had very white clothes and very black hair. No mark of journey was visible on him and none of us did recognise him. So he sat near the Holy Prophet and joined his knees with his, and put his palms on his thighs (as a respect). He then said 'O Muhammad inform me of Islam'. To this he replied, 'Islam is this that you bear witness that there is no god but Allah and Muhammad is His Messenger and you observe prayers, pay zakat, keep fast during Ramadhan and visit the House (of God) if you are able to go to it.' He said, 'You have spoken the truth'. So we (the audience) were surprised because of his asking and then verifying. He then asked, 'what is faith?' He said, 'It is to believe in Allah, His angels, His books, His messengers, the last day & that you believe in decreeing both of good and evil.' He said, 'You have spoken the truth'. Again he asked 'What is Ihsan (doing good)?' He replied 'It is to worship Allah as if you were seeing Him, and if you do not see Him, He certainly sees you.' Then he asked about the hour. He replied, 'The questioned one does not know more than the questioner.' He asked about its signs. He replied, 'They are that the slave girl would beget her mistress and that you see the barefooted, the naked, the poor and the shepherds of goats competing each other for constructing high buildings.'

On this the man went away. So I (Hazrat Omar) tarried a little. Then the Holy Prophet said, 'O Omar do you know who the questioner was?' I replied that Allah and His Messenger know better. He said that it was Gabriel who came to teach you your religion. (Hadith Muslim, chapter on Iman)



## SAYINGS OF THE PROMISED MESSIAH PREPARATION FOR THE NEXT WORLD

Immediately after death a man finds himself in the other world. At such time the man who has wasted his whole life in the attainment of worldly desires & has not sought any connection with God, finds death a bittercup and departs from this world in sorrow and grief. This is the beginning of his tortures because he never made any preparation for the after life. It is, therefore, necessary that a man should not have the love of this world in his heart, because it is the love of this world which precludes all happiness in the next life. And since the time when the death will come is not known to anyone, a man should therefore always be prepared for that hour. This would keep him in close connection with God, for he would know that his true happiness lies in the next world. This life is in fact a kind of preparation for the next & it is here that everything should be done for the comfort there. If a man makes no preparation for the next life, the hour of death will find him entirely involved in the cares & anxieties of this world and hence he will experience the greatest grief and sorrow in bidding farewell to it and will have nothing but pain and torment in the next, because pain & torments are the result of the cares and anxieties of this world. Death always comes suddenly and the man of world thinks that it has come prematurely. This is because he is not prepared for the next life. For if he had made any preparation he would have been ready to receive it as if it were at the door. Hence all righteous men have taught that a man should always take account of his own actions, and see whether if death came to him just at that moment he was prepared for the journey or not? (Review of Religions, 1905, Vol. IV)

BISMILLA HIR RAHMA NIR RAHEEMEDITOR'S NOTE

All praise belongs to Allah who has enabled us once again to restart "The Muslim Sunrise", the organ which is dedicated to the Cause of Ahmadiyyat, the true Islam, and which is the light in the darkness of spirituality. We pray to God, the Almighty that it may serve the purpose for which it is being started again, i.e. to remove the misunderstanding about the religion of Islam, to enlighten the Friends in U.S.A. with the light of this religion, its true significance & spirit, its need and benefits and exhort them to accept its truth. No doubt that America is one of most advanced countries as far as material progress is concerned. We as their well-wisher, wish its people from our heart of hearts to be well advanced in the spiritual world as well. Even Jesus Christ whom they take as their Lord, and Son of God disliked to be taken as Godhead. Rather he proclaimed, 'The first of all the commandments is Hear, O Israel; the Lord our God is one Lord.' (Mark 12:29) The Holy Quran also mentions: "Surely, the Messiah will never disdain to be a servant of Allah, nor will the angels near unto God". (4:173)

I hope that the members of the Ahmadiyya Jamaat in Islam will try their best to make this organ a very useful instrument for the spread of Islam and its truth in America and they will extend every possible help in enlarging the circle of distribution of this organ. I pray to God that He may enable us to carry on this message and convey it to all the people of America and at the same time He may open their minds to accept the true Islam, the only true living religion that leads to the Living God. It is the only ever-green tree that bears fruits even now & will bear in future as well up to the Day of judgment.



## ISLAM THE BEST RELIGION BY MAQBOOL AHMAD QURESHI

Keeping in our minds the aim and purpose of our creation that a man was created by God in His own image (Genesis 1:27) so that he may try his best to assimilate His attributes and be at one with Him so that he may adopt the color of Allah and may become His real worshipper, (Quran 2:139) we come to the conclusion that the best religion will be that one which leads to that direction. It will be the religion which creates even now a direct contact and relationship between man and God, wherein He still hears the supplications of His servants and shows the signs of His life. The fulfillment of this aim is not possible nowadays but in the Religion of Islam only. That is why we take it as the best living religion.

Islam is derived from 'silm' which means peace, submission and obedience, and Islam means to make peace (with God or human beings) and to submit or be obedient to (God). Thus the very name of Islam signifies the aim of religion, i.e. to be submissive to Him to worship Him and thus to assimilate His attributes. It leads also to make peace with Him and to establish strong tie of relationship with Him, which will result in accomplishing peace with His creatures, especially with human beings. Thus the word of Islam reminds us our obligations towards our God and towards human beings and his creatures. If a follower of Islam fulfills these two obligations he will be certainly successful in this life as well as in Hereafter. He will see the rewards of his efforts here and will have a Paradise on this earth, as the Holy Quran says: "And for him who fears his Lord and stands in awe of His majesty and glory there shall be two Paradises (one in this world and the other in the life to come). (55:47)

Again the Holy Quran says: "So set thy face to the religion (Islam) as one devoted (to God) and follow the

NATURE MADE BY ALLAH - the nature in which He has created mankind. There is no altering the creation of Allah. That is the right religion. But most men know not. "(30:31)

This verse denotes that the religion of Islam is a natural religion. It fulfills the demands of the human nature. Its teaching is in total accord with it. As the animal beings have their own nature and they cannot go beyond that, similarly the human nature has an urge which leads him to a search after God. At the same time this hunger and thirst of the nature can best be satisfied only and only in the Islamic law which is comprehensive and perfect and appropriate for all the times and all the peoples.

The Holy Quran, very briefly, but perfectly has stated as to how a man can have union with Him and thus fulfil his natural quest after Him. It says "Nay, whoever submits himself completely to Allah and is doer of good and benevolence, shall have his reward with his Lord. No fear (shall come) upon such, neither shall they grieve." (21:13)

Here the word 'aslama' signifies a person who resigns himself completely to the will of God and to His service and extinguishes his own self. A seeker after truth and union with God, in spite of having all the powers and abilities of indulging in worldly affairs, of going after his carnal desires and fulfilling his physical passions and selfish motives and ends, forgets his own self, transforms himself and brings annihilation <sup>on</sup> his personal interests. He is engrossed in the love of God. Many a time he has to confront different attractions of the world and face various kinds of temptations. But he has his object before his eyes. He loses his own self in His love and affection. In this way he attains to the first stage of spirituality, called extinction in the way of God.



Then God uses the word 'muhsin' which means doer of good and favor. A man who gives more than what one deserves and takes less than his desert. It also means a man who worships God and believes that he is seeing Him, or if not so, He is seeing him.

Thus this word points out that a man who brings annihilation upon himself develops further in spirituality and materialises his intentions. He uses his all potentialities and powers in His way. He is kind to human beings and expects no reward. He does all these actions to win His pleasure. This is the second stage of spirituality when a man after bringing upon himself total Extinction starts moving towards God with his burning faith, zeal and enthusiasm. This stage is called the stage of survival, as he regains life after death in His path. When a man walks onward and develops his sight of God and advances in his spirituality, a stage comes when he sees his God as we see physically different objects with our eyes. He engenders such a certainty of Him in his mind that there remains no duality between him and his God. This is the third and highest stage of Union with God.

The Promised Messiah, peace be on him, said that a man of this stage advances so much in nearness to God that as fire, after heating the iron to the fullest extent absorbs it so much that nothing is visible of it but the fire, so the man adopts the Divine qualities sometimes. In other words He becomes his eyes with which he sees, his hands with which he catches, his feet with which he walks, and so on and so forth. To this condition the Holy Quran refers: "So you killed them not, but it was Allah who killed them. And thou threwest not when you didst throw, but it was Allah Who threw." (8:18) However such signs do have human nature in them as well so that the human actions may remain distinct from Divine actions.

I may mention here that Islam is not named as Muhammadanism so that the people may not forget the Divine origin of this unique religion.

There are five PILLARS OF ISLAM. The first one is to believe in the Formula of Faith and to materialise it into our practice. It is "There is no god but Allah but Allah and Muhammad is His Messenger." Thus a Muslim is required to believe in the Unity of God and in the Messengership of Muhammad, peace be on him. He should realise that in believing so he has to disavow the other gods like health, wealth and honor. He has to shun all evils and values which lead him away from his real God. A believer whose heart is full of glory and love of God and certainly wins the pleasure of the Almighty and will be in Paradise. The Holy Prophet peace be on him, says, "Whoever says that there is no god but Allah shall enter into Paradise."

Thus the utterance of this formula, realising its significance and then living up to it makes a man inmate of Paradise.

A Muslim believes that his God is one and one only. He is the Creator of this world, He has all the good attributes. He has no associates, no partners and no son. He is devoid of all the shortcomings & defects. He is a subtle being. Our eyes cannot reach Him, but He reaches our eyes by His manifestation, and thus makes us believe in His existence. According to Him the gravest sin is Polytheism, a sin in which will be unforgivable in His eyes.

The second pillar of Islam is Prayers. In prayers a man supplicates and implores His God to purify him and make him attain union with Him.

The Arabic word used for prayers is 'salat'. It means burning. Thus it signifies that prayers and supplications should accompany the burning of the heart and sincerity of effort. The prayer, devoid of such fire, lacks its spirit. The earnest prayers require death in His way.

A Muslim is enjoined upon to say five prayers a day. If possible they should be said in congregation.



A prayer in congregation has manifold reward from God. The times of the prayers have been fixed by the angel Gabriel himself who came to inform the times of start of every prayer on one day and the last time as well on the next day. The congregational prayers provide the opportunity to meet each other, to know the condition of fellow brethren and to help each other, to devise ways & means of propagating Islam, to reform the individuals, and so on and so forth.

Islamic prayers include certain physical movements which are to signify our humility and respect to our God. Islam has comprised nearly all the poses which are generally used to show humility. The prostration is the highest degree of humbleness.

In certain circumstances when a person has genuine excuse, he can combine two prayers, i.e. Zuhr and Asr or Maghrib and Isha. Fajr prayers are said always separately. While praying a Muslim should face the House of God in Mecca. It is to remind every muslim that he should keep always the sanctity of Ka'aba in his mind & the unity of purpose in his heart. Ka'aba is therefore a unifying force in Islam. The prayers must be preceded either by ablution or by tayammum if one has excuse. If possible Muslim should have mosque where a ll should be able to come and say prayers. But if not possible then any place can be fixed for the purpose. For every congregational prayer call(azan) must be made. On Friday(Jumu'ah) the muslims of a place should gather at the central place and the Imam should deliver sermon first and then lead the prayers which are said in place of zuhr. But on account of the sermon the raka'at are halved. On Friday one can work before or after the prayers of Jumu'ah. There are two Id prayers. Idul Fitr is said at the end of Ramadhan whereas Idul Adha is said on the tenth of Zul-Hijja, the 12th month of Muslim Calendar. Prayers for the deceased persons are an obligation, which if performed by some, does suffice, otherwise

all the local muslims who have not participated become sinners.

The mosque is a proper place where prescribed prayers should be said. But they can be said elsewhere, as in an open place or in a house. Only they should not be said at impure places.

The third pillar of Islam is fasting during the month of Ramadhan. It is kept from dawn to sunset. Within this period a muslim must abstain from his food, drink and conjugal relations. After the sunset all these prohibitions are finished. A person who is present at home should fast in this month. But if a man is sick or is on journey shall fast the same number of other days. The very old people, those who have chronic diseases, women who suckle the children, or who are pregnant or who cannot fast even afterwards should expiate and give similar food as they eat themselves to any poor person or pay its price.

During this month a believer passes personally through the pangs of hunger and thirst and realises the hardships and sufferings borne by the poor. Thus sympathetic and affectionate passions towards the poor occur in their minds and they try to alleviate their sufferings by helping them by one way or other. Again a believer who observes continence from lawful things even feels more obligation to abstain from the unlawful things. Through charity and sympathy towards the poor Islam bridges the gap between the poor and the rich. The rich come closer to the poor and the latter starts feeling brotherly ties and relationship towards them.

Again because of the recitation of the Holy Quran, remembrance of God and His glorification, invoking blessings upon the Holy Prophet, peace be on him, saying tahajjud (night) prayers, meditations, giving charity, etc. a muslim considers practically



that the month of fasting is a month of Divine worship. He gets nearness of God and increases in piety. He transforms himself and becomes His true servant.

At the end of Ramadhan Idul Fitr is observed. On that day a muslim is again free to eat and drink. Later on he tries to perpetuate the qualities he gained during fasts.

The fourth pillar of Islam is pilgrimage to Mecca. It is obligatory on him who can perform it, i.e. who has wealth to go to Mecca sufficient for the journey and the dependants behind; who has health enough to travel & who has the safety of the route. Such person must perform it at least once in his lifetime. If one cannot go himself one can send and perform it with his substitute. The real pilgrimage in the words of the Promised Messiah, peace be on him, is as follows:

"The true lover finds his highest satisfaction in sacrificing his very heart and soul for the beloved one's sake and the circuit round the house of God is an emblem or external manifestation of it. Corresponding to the Divine temple on earth there is a Divine temple in Heaven and a circle round the temple on earth is useless unless a circuit is made round the heavenly temple also. The pilgrim who makes a circuit round Ka'aba takes off all his clothes and wears only one garment, but the spiritual pilgrim throws off all his superficial garments and comes into a Divine presence with heart quite naked because it has been freed from every trammel. The pilgrim shows that the fire of Divine love has been kindled within his heart & like the true lover he makes circuits round the house of his beloved one. He shows in fact that he has lost his own will and completely surrenders it to that of his beloved Master and that he has sacrificed all his interests for His sake. Such is the true meaning of the Hajj or pilgrimage." (Review of Religions, 1907)

The pilgrimage demonstrates the brotherhood and equality of mankind, There remains no distinction between the rich and the poor. All the pilgrims assume one & one

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### IMPORTANT ARABIC SAYINGS

The following Arabic sayings are very important and every Ahmadi Muslim should try to learn them and use them at proper occasions:

1. La ilaha illallah Muhammadur Rasoolullah(There is no God but Allah and Muhammad is His Messenger). This is formula of Faith, which every Muslim must know.

2. Bismilla hir Rahmanir Raheem(In the name of Allah, the Gracious, the Merciful). It should be said before starting anything.

3. Assalamo alaikum(Peace be on you). A Muslim should greet with these words instead of "Good morning, Good evening, etc.

4. Wa 'alaikumoos Salam(And on you be peace as well). Answer to the above greeting.

5. Allaho akbar(Allah is the greatest). While starting prayers, or Azan, or climbing up, or at any time to glorify Allah.)

6. Subha nallah(Holy is Allah). Said while climbing down or at any time to glorify Allah.

7. Insha Allah(If Allah willed so). Said while promising to do anything in future.

8. Ma sha Allah(As Allah willed). Said along with the praise of anyone or anything.

9. Jazaku mullah(May Allah reward you) Said instead of thank you.

10. La haula wa la Quwwata illa billah(No movement nor power but with the help of Allah). Said to glorify Allah and to acknowledge our weaknesses.

11. Sallal laho 'alaihi wa sallam(Said when the Holy Prophet Muhammad is mentioned). It means 'Peace and blessings of Allah be on him.

11@. Inna lillahi wa inna ilaihi raji oon(Surely to Allah we belong & to Him shall we return.) Said at the time of any misfortune.



12. ASTAGH FIRULLAH(I ask forgiveness of Allah) a prayer to be said now and then.
13. RABBIGH FIR WAR HAM(O my Lord!forgive me and have mercy on me)To be said now and then.
14. A OOZU BILLAHI MINASH SHAITA NIR RAJEEM (I seek refuge of Allah from Satan, the rejected)Said before recitation of the Holy Quran and when Satan suggests any evil suggestion.
15. ALLAHUMMA INNI A OOZU BIKA MINAL KHOBO SI WAL KHABA ISI(O my Allah! I seek your refuge from evil ideas and dirty things)Said while entering Rest Room.
16. GHUFRANAKA ALLAHUMMA(I seek your forgiveness O my Lord!)said when coming out of Rest Room.
17. ALLAHUMMA BISMKA AMMOTU WA AHYA(Omy Lord with Your name I sleep and will I wake up)Said before sleeping.
18. ALHAMDU LILLA HIL LAZEE AHYANA BADAMA AMATANA WA ILAIHIN NUSHOOR(All praise belongs to Allah who gave us life after death(sleep)and to Him will be resurrection)Said after waking up.
19. A person who sneezes should say"ALHAMDU LIL LAH"He who hears should say"YARHAMUKALLAH (May Allah have mercy on you!)Again the sneezing man should reply "YAHDEE KUMOOLLAHU WA YUS LIHU BALAKOOM"May Allah guide you and rectify your condition!
20. BISMILLAHI ALLAHO AKBAR(In the name of Allah,Allah is the Greatest)Said before slaughtering the animal.
21. BISMILLA HIS SALATU WAS SALAMU ALA RA SOOLILLAHI ALLAHUMMAGH FIRLEE WAFTAH LEE ABWABA RAHMATIKA(IN the name of Allah Peace and Blessings be on the Messenger of Allah O my Allah!forgive me and open the doors of your mercy for me(Said when entering the Mosque )
22. Fazlika instead of Rahmatika when coming out of it.

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aspect only. They feel in the presence of God. They gather at a place which is the Qibla of Islam, to which all of them face while saying their prayers. They feel united in Islam in spite of differences of races, colors and castes. After performing Hajj or pilgrimage they can meet each other, plan schemes of mutual interest and then implement later on.

The fifth pillar of Islam is Zakat or giving of legal alms. A muslim must pay his zakat, a certain percentage on any collection of wealth, or livestock which reaches a certain limit fixed by Islam and on which one full year has passed. This action is considered to be having a purifying effect. That is why the word zakat which means purification or increase has been used. It purifies the self on the one hand and increases the wealth on the other as it becomes such a good action in the eye of God as He makes it increase. The word purification points to the fact that the money earned should be pure and legal, and not earned by unlawful and foul means.

(to be continued)

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### SEEKERS AFTER TRUTH AND LIVING RELIGION

ARE REQUESTED to contact one of the following missionaries and get free information about Islam, Jesus Christ and his second advent in this age. Special speeches and programs can be arranged free of charge:

Mr. Maqbool Ahmad Qureshi	Mr. Syed Jawad Ali,
637 Randolph Street,	2141 Leroy Place, N.W.
Dayton, Ohio, 45408	Washington, D. C. 20008

Mr. Shukar Ilahi Hussain,  
185 N. Wabash Ave. Suite #616,  
Chicago, Illinois, 60601

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## THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)  
Nazir Islah-o-Irshad,  
Sadr Anjuman-i-Ahmadiyya,  
Rabwah, Pakistan.

(For foreign correspondents)  
Secretary,  
Ahmadiyya Muslim Foreign Missions,  
Tabrik-i-Jadid, Rabwah, Pakistan.